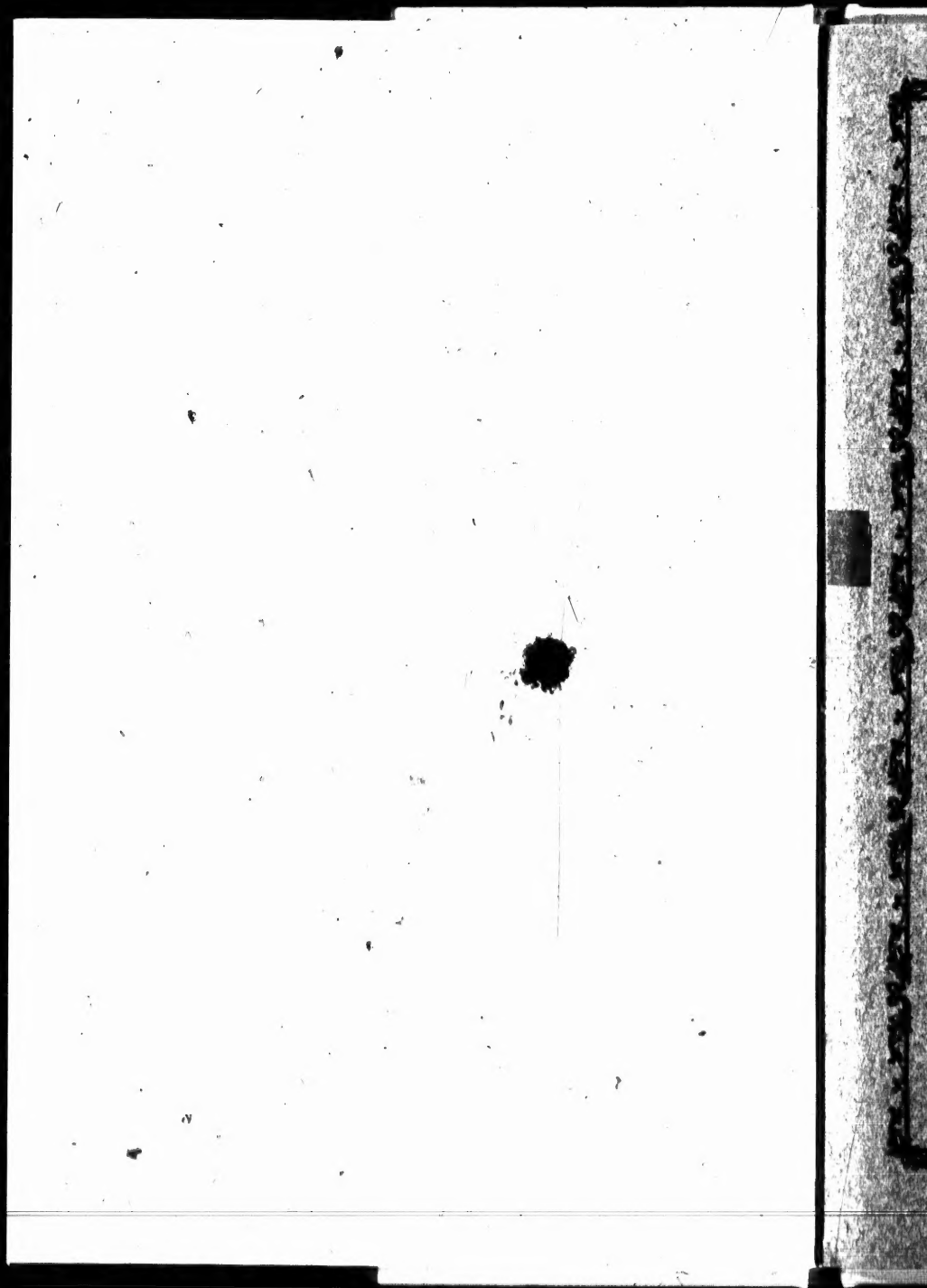




Verbatim Report of a Sermon

—PREPARED BY THE—

REV. FATHER DAMEN.

SUBJECT:

TRANSUBSTANTIATION.

—AT THE—

CHURCH OF THE TRANSFIGURATION,

BROOKLYN, N. Y.

—ON—

SUNDAY EVENING, FEBRUARY 28TH, 1876.

MONTREAL

D. & J. SADLER & CO.

223, Notre-Dame Street.

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TRANSUBSTANTIATION.

"And whilst they were at supper, Jesus took bread and blest and broke and gave to His disciples, and said: 'Take ye and eat: this is my body;' and taking the chalice, He gave thanks, and gave to them saying: 'Drink ye all of this; for this is my blood of the new Testament, which shall be shed for many, for the remission of sins.'" St. Matthew: Chap. 26th, verses 26 and 28.

Dearly beloved Christians:

I announced to you, that on to-night I would give a lecture on Transubstantiation, or the Sacrament of the Holy Eucharist; and that I would prove, from forty-five texts of the Bible, the doctrine of the Catholic Church—that I would prove that the Catholic Religion is the Bible Religion, and that Protestantism stands condemned by its own Bible, and that, moreover, I would prove that we must believe in mysteries—that is, in truths which we do not understand.

Now, in order that you may understand the better the arguments which I shall bring before you this evening, I shall first state the doctrine of our separated brethren—our Protestant friends—and that is a mighty hard job; for it is very hard to say what our Protestant friends do believe, and what they do not believe. They vary so much from each other, what one asserts as a Gospel truth, the other denies as a positive heresy; hence it is very hard to say what our Protestant friends believe. But I will give

the doctrine of some of the leading Protestant bodies. The Presbyterian says, that in Communion we do not take the real body and blood of Jesus, but bread and wine as an emblem of Christ. The Methodists, and the Baptists and some others say, that in Communion we take bread and wine, not as an emblem of Christ, but in memory of Christ. The Lutherans—who are a very large body—for Protestantism started with Martin Luther and his religion, Lutherism says, it is bread and wine, but the body and blood of Christ at the same time. The High Church Episcopalian says, it is the body and blood of Christ, and there is no bread and wine at all; but it is not transubstantiation.

Now you see, it is very hard to say what they all believe. I shall now state the doctrine of the Catholic Church. It is the teaching of the Church which God established, the Church which was established by Jesus Christ, as I proved on a previous evening, and I defy any one to refute it.—I do not care who he is, Beecher, or any one else. I defy them all to prove that the Catholic Church is not the Church established by the Son of the living God—Jesus Christ.

I say, then, that the Catholic Church teaches, that by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, the bread and wine are changed into the body and blood of Jesus Christ, and are truly and really received by the faithful in Holy Communion.

Now, understanding the doctrine of Protestantism and the doctrine of Catholicity, let us see which has the Bible on its side—whether it is with Catholicity

or whether it is with Protestantism. For this purpose, I shall read to you, from the sixth chapter of St. John, and I will give you nothing but the Bible, and your own Protestant Bible, if you wish. I read from the Gospel of St. John, the sixth chapter, commencing with the 45th verse of that chapter, and when you go home, examine your bible, dearly beloved Protestant friends—do not think when I say dearly beloved Protestant friends, I speak hypocritically—I love you, my dear Protestant friends—I feel a very deep interest in your salvation, and I would give my very life to save you, I pity you exceedingly, because you are led astray, and you do not know it. I shall now read from St. John, as I have said: “It is written in the Prophets, and they shall all be taught of God,” and that the time would come when the people would be taught, not merely by the prophets who were men, but that they would be taught of God, Christ being God and teaching them, and this prophecy is fulfilled. “Every one that hath heard of the father and hath learned cometh to me, not that any man hath seen the Father, but he who is of God, he hath seen the Father.”

“Amen, Amen, I say unto you:” in the Protestant Bible we have, “verily, verily.” These words of Christ at the time He was on earth were equivalent to a solemn oath. “He that believeth in me hath everlasting life.” He promises them eternal life who believe in Him, and He commenced His doctrine in this solemn manner—“Amen, Amen, he that believeth in me hath everlasting life,” and im-

mediately He commenced the doctrine: "I am," says Christ, "the bread of life." "Your fathers did eat manna in the desert, and they died." "This is the bread descending down from Heaven, that if any man eat of it, he may not die." "I am the living bread"—not a "dead bread"—"which comes down from Heaven." "If any man eat of this bread," which He says He is Himself, "he shall live forever, and the bread that I will give to you is my own flesh."

My dearly beloved Protestant friends, do you believe that it is the flesh of Jesus Christ?" "No," says my Protestant friend—"Oh! no, Sir, I do not believe any such nonsense as that." "What, my dear Protestant friends, do you not believe in the Bible? Do you not believe the word of God? He says it is His flesh—do you believe it?" "No, Sir, I do not." Well, but then, my dear friends, you do not believe in the Bible: you do not believe in Jesus Christ. "Why," says my Protestant friend, "how in the world can I believe in such a thing as that? I do not believe in it, because I do not understand it. We Protestants are an intelligent and enlightened people, Sir, and we do not believe in a thing we do not understand. It is good enough for Catholics to believe in such things, because they are a simpleminded people, who pin their faith to the sleeve of their priest, but we Protestants, we are an intelligent people, and we do not believe in things we do not understand." Do you not, my dear friends? "No, Sir, we do not believe in things we

do not understand." My dear Protestant friends, tell me, do you believe that you see? "Well, what a question! Do I believe that I see? Why, Sir, I know that I see." And do you understand your sight? Can you explain your sight? Can you explain to me the operation of your eye? Do you understand, that when I address a congregation of three or four thousand people, all of these people are represented upon the retina of my eye with shape, form and color; and this material picture upon the retina of my eye brings to my mind thoughts, ideas and conceptions—thoughts of size—thoughts of shape, of form, of color, etc.?

Now, can you explain *that* to me—how this material picture, upon the little ball of my eye, can bring to my mind, which is a spiritual thing, all these thoughts, etc.? Can you explain *that* to me? I defy you all. The greatest man that has ever lived—the greatest philosopher—has never been able to explain how matter can act upon spirit. Now, here is an action of matter on the spirit, the material picture of my sight acting upon my soul, which is a spiritual thing, which cannot be seen, felt or touched, which you cannot explain. Here is a mystery—here is a thing that no man in the world can explain. You do not believe in natural mysteries, my dear Protestant friend?

Do you not believe that you can hear? "Why, certainly I can hear—I know that I hear." Well, and how do you hear? "I suppose that I hear with my ear." Well, I know you do not hear with your

eyes; can you explain your hearing? "Oh, no!" Here is another natural mystery which you do not understand. Can you explain how that little air which comes from my lungs, the vibration of which air brings to your ear a sound, and that sound brings to your mind my thoughts, ideas and conceptions? Here is another natural mystery which you cannot comprehend. You say, you do not believe in mysteries, but here is another one you cannot understand, but in which you believe.

Do you believe that I move my hand? "I suppose so; I see it." And how do I move my hand? By my will. And what is my will? It is a spiritual thing, which cannot be seen, or felt, and by that simple act of my will, I set into motion my hands, my lips, my eyes and my feet: in a word, the whole body of man is set into motion by the simple act of his will. Here is a mystery—here is a thing which you do not understand, but which you believe in.

You say, you do not believe in mysteries, and what are you yourself but a mystery, from the crown of your head to the sole of your foot. What is man, but a combination of mystery upon mystery! You say, you do not believe in mysteries, and what is all nature but mysteries? The seed that you throw into the earth takes root, and from that seed there springs up a mighty tree, that towers into the very clouds of heaven, and upon that tree appears beautiful foliage and charming flowers, and from these flowers comes a delicious fruit, and from that fruit again thousands of other seeds. Can you explain it? Where is the man

who can explain, how that seed, which decays and rots, can have the power of drawing out of the earth all the material that forms the tree, that shapes the leaf, that forms the flower, and tinctures it, in so delicate a way, in shape and form, and transforms it into fruit, and from that fruit come thousands of other seeds ? Here is a natural mystery—a thing we do not understand. You, protestants, do not believe in that ? You do not believe in mysteries ; you are too smart for that. Do you believe that this earth, on which we dwell, is an immense ball that measures thousands of miles in circumference—a ball with all its cities, towns and villages—its seas, lakes and rivers, mountains, etc. On what does this ball rest ? On nothing, you say. It is suspended in space—hangs on nothing. Do you think that possible ? How in the world can that be—that a ball of such tremendous weight hangs there resting on nothing ? Why does it not fall ? Why is it suspended there ? “Why,” you say, “it is gravitation.” And what is this gravitation ? You cannot explain what it is : so, here is another natural mystery, something else you do not understand.

You believe in telegraph lines, do you not ? You believe in sending dispatches ? When you stand and talk to the operator, in the twinkling of an eye, whatever you say to the telegraph operator here in New York, is gone to Europe. It does not take a minute to travel. What do you understand that to mean ? “Why,” you say, “it is electricity.” Well, I guess it is ; but, will you be good enough to tell me, what electricity is ? “I do not know.” There it is again—

a mystery, something you cannot comprehend, but still you believe in it. And so, my dear people, light is a mystery—no man has ever been able to explain precisely what light is. You all have some idea of what light is, but no man, from the days of Adam to the present time, could explain precisely what light is. Newton, the philosopher, who was applauded as having discovered it, has been refuted, and we do not know yet what light really is. It is a natural mystery. And darkness is a mystery, and water is a mystery, and every blade of grass is a mystery, and the stars in the firmament of heaven, and every living creature in the water and the earth is a mystery, and you attempt to say, my Protestant friends, that you do not believe in mysteries, ignorant men that you are. If you were men of a little more education—if you knew a little more philosophy, and knew a little more of the natural sciences, you would never attempt to say, you did not believe in mysteries, and every time that you say that you do not believe in mysteries, you proclaim to the learned that you are an ignorant man. Because you know how to cipher and read, and write, and, perhaps, by looking at a map, can tell the boundaries of the country in which you live, you imagine you are an enlightened people. But do not be too fast—"do not crow, until you get out of the woods," as the saying is. It is just because you know so very little, that you attempt to say, you do not believe in mysteries. The greatest of philosophers, the most scientific men of the age, have acknowledged that the world is full of mysteries, and that almost every-

thing is a mystery. From the very fact that the mind of man, my dear people, is narrow and limited and that the mind of God is unlimited and without bounds, it follows, that in the mind of God there are thousands of truths which the mind of man cannot fathom, and all these truths, which are in the mind of God, and which the mind of man cannot comprehend, all these are mysteries to the mind of man. The more developed the mind of man is, the more truths he perceives which a man of little education must look upon as mysteries. For instance, the mathematician—the man of mathematical mind—he sees many truths in mathematics which the man of no education in mathematics cannot see at all, and regards as a mystery. And so it is with the arithmetician; the results of certain complicated problems are perfectly clear to him, but to the man who knows nothing about it it is a mystery.

You, for instance, may solve a problem by the Rule of Three, which is perfectly clear and correct to you, but the man who is ignorant of it regards it as a mystery. To you it is a truth, but to him it is a wonder. And so it is with the mind of God. All those things which are evident truths to the mind of God may be mysteries to the mind of man.

Now when God reveals these truths—when He says: "That is a truth," is not man bound to believe it? Is not God the infallible truth that cannot deceive? Is not His the wisdom that cannot be deceived? When, therefore, a truth is presented to our minds, which we do not understand, what is the duty

of man ? Is he not bound to believe it ? Is he not bound to believe what God teaches ? Do you see anything unreasonable in that, my dear Protestant friends ? You think you are reasonable in rejecting mysteries, but, in reality, you are very unreasonable. When an infallible Truth says a thing, is it wise and reasonable that we should not believe it ? In other words, is it not wise and reasonable for man to believe what God teaches ? "Oh! of course," says my Protestant friend, "man is bound to believe what God teaches, whether he understands it or not." Very well, then, all we ask of you is to inquire—has God said it—and if He has said it, man is bound to believe it.

Now then, with regard to the truth here before you—the truth of Transubstantiation ; namely, that the bread and the wine, by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, are changed into the body and blood of Jesus. Has God said that it is ? We must examine, and if God has said it, man is bound to believe it. Do you not agree with me now, my dear Protestant friends ? Where is the man that proposes to be a Christian, and does not say with me : "That is right, Sir. If God has said it, we are bound to believe it." Well then, let us see if God has said it. You want the Bible ? "Yes, father, we want the Bible—we love the Bible, Sir." Very well, then, we shall give you the Bible : "And Jesus said, 'I am the bread of life, which came down from Heaven. I am the living bread, which came down from Heaven, and the bread that I will give to you is my flesh.'"

Jesus said it is His flesh. Do you believe it? Do you believe the Word of Jesus Christ? Do you believe the Bible? "The bread that I will give to you is my flesh." "And the Jews murmured among themselves," says St. John, the Apostle, "and said how can this man give to us His flesh to eat?" You see the Jews understood our Divine Saviour in the literal sense of the word—that they were really to eat His flesh, and drink His blood, and they said: "How can this man give to us His flesh to eat?" Then Jesus said to them: "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." You shall never be saved, you shall never see eternal life. "He that eateth my flesh and drinketh my blood hath everlasting life, and I shall raise him up on the last day." Christ here threatens with eternal damnation those that refuse to eat His flesh, and drink His blood. Now, my dear Catholics, pay attention to that. You believe in the Church; you glory in being a Catholic, and you do not go to Confession—you do not go to Communion. You do not eat the flesh of the Son of Man, and Jesus Christ says you shall be damned. Mind that well, my dear Catholics. These are the words of Jesus Christ: You "shall not have life in you." "He that eateth my flesh and drinketh my blood," says the Saviour, "hath everlasting life, and I shall raise him up on the last day, and he shall live forever; for," says Jesus Christ, "my flesh is meat indeed and my blood is drink indeed." Christ knew that after fifteen hundred years Protestantism

would come into the world in Germany, and that Protestantism would deny that it is the real body and the blood of Jesus, and that they would say that the bread and wine were only in memory of Christ. Therefore says Jesus: "My flesh is food indeed," in truth and in reality, "and my blood is drink indeed," in truth and in reality. When, therefore, you desire to derive from the Bible the real and actual doctrine, you must just read the Bible as it is; add nothing to it, take nothing away from it. Take the plain, obvious meaning of God's holy book, and then you have the Catholic doctrine. In order to derive the Protestant doctrine from the bible you must say just the contrary.

Christ says, "My flesh is food indeed." "I believe it," says the Catholic, and the Protestant says, "I do not." Christ says, "My blood is drink indeed," in truth and reality. "I believe it," says the Catholic, and the Protestant says, "Lord Jesus, allow me to differ with you. You say it is your flesh, now allow me to differ with you. You say it is your blood, allow me to differ with you, and I hope you will not take it as an insult. Allow me to tell you, it is only bread and wine." So, the Protestant religion teaches precisely the contrary of what Jesus says. Now, who is the Bible Christian? It is the Catholic, who says: "Yea, my Saviour, it is Thy flesh and it is Thy blood." Is it the Catholic who is the Christian? The Protestant says, the Bible is my faith; the Bible is my teacher. And the Bible says: "If there be any man sick among you, let him call in the priest of the Church, and let him pray over him, anointing him

with oil in the name of the Lord." Here is the command of the Bible, that the priest must come to the sick man and anoint him with oil. Do you believe that, my Protestant friend? "Oh! no, sir, I do not believe any such superstition as that." But the Bible says you must. "Oh! well, we cannot follow the Bible all the time," says my Protestant friend. Where is the Protestant who calls in the priest in time of sickness that he may anoint the sick person with oil? You see you do not follow the Bible, my dear Protestant friend; you do not take the Bible for your guide or teacher.

The Bible also says, you must confess your sins—St. James, Fifth Chapter. Do you that? Do you confess your sins? "Why, do you think I am such a simpleton as that?" answers my Protestant friend. But the Bible says so, my dear friend. Here you go against the Bible again. The Bible says also that you must fast. Christ says: "I have given you an example, that as I have done, you do in like manner." Christ fasted. Do you fast? "Of course not." The Bible tells us, that the apostles fasted, even after Christ had gone—Thirteenth Chapter of the Acts of the Apostles. We read of the Saviour fasting and praying. Do you fast? "Oh! no, we do not fast." Well, then, you do not follow the Bible. "Unless you do penance," says the Saviour of the world, "you shall all perish." It is commanded in the Bible, and you say you follow the Bible. Christ himself fasted forty days and forty nights, and the apostles fasted. Here again you go against the Bible, my dear Prot-

• estant friends, and to-morrow night I shall call these things to your mind ; to-morrow night I shall give a thousand things to show that Protestantism is condemned by the Bible, and that Catholicity follows the Bible. I cannot say too much in this lecture, as it would take too much time from the real subject on which I speak to-night, Transubstantiation.

“ For my flesh,” says Jesus “ is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh My blood abideth in Me, and I in Him. As the living Father hath sent me, and I live by the Father, so he that eateth Me, the same also shall live by me.” He does not say, he that eateth the remembrance of Me, or he that eateth the figure of Me, but he says he that eateth Me. You say, my dear Protestant friends, you do not believe in mysteries. Well now, I think it is a very great mysterious thing to eat the figure of a thing. I would like to see a man eat the figure of a thing. I do not believe there is a man in Brooklyn who could do that, for it would be pretty hard to know how to go about it. Yes, my dear friends, I think that is a very mysterious thing.

“ He that eateth me,” says Christ “ the same also shall live by me. This is the bread that came down from Heaven, and he that eateth this bread shall live forever. Many, therefore, of His disciples hearing it, said : ‘ This is a hard saying, and who can believe it. ’ ” Some of His disciples, therefore, you see understood our Saviour to say that they must literally eat His flesh and drink His blood ; for, if the disciples understood him as Protestants understand him—that

they were merely to eat a piece of bread and drink a cup of wine, none of the disciples would have made any fuss about it ? but, they understood Him in the literal sense of the word, and, therefore, they said : " This is a hard saying." Now the disciples were to be the teachers of the world. Christ had chosen them for that purpose to go all over the world, and to teach all nations of the earth, and it was, therefore, all important that His disciples should understand His doctrine, that they should have a correct idea of His doctrine ; for if He left them in error, then He himself would be the cause of the whole world going into error. Then, if He was not to be understood in this manner, He was bound, by all the laws of justice, to explain Himself to His disciples. Did He do it ? No, but He insisted, more and more, that it was His body and blood. And Jesus, knowing in His heart, that His disciples murmured at this, said to them ; " Does this scandalize you ? Do you think this is beyond my power ? You have seen me giving sight to the blind, hearing to the deaf, speech to the dumb, restoring the lame, and reviving the dead." Well now, says Christ, If I can do these things, why cannot I also change bread and wine into my body and into my blood. You believe that I have changed the dust of the earth into a living man, at the creation of time, and that I took a rib out of Adam's body and changed it into a woman. Now, says Christ, as it were, if I can change the dust of the earth into a living man, and a bone into a living woman, why cannot I also change bread and wine into My body and blood ? " If then,"

says Christ, you shall see the Son of Man, ascend up where He was before; it is the spirit that quickeneth, the flesh profit nothing. The words that I have spoken to you are spirit and life." They are realities—not dead figures, not dead remembrances. "The words that I have spoken to you are spirit and life; but there are some among you that believe not," for He knew who they were, that did not believe and who would betray Him. You see, Christ puts those who do not believe what He teaches, on a level with Judas. And He said, therefore; "I say to you that no man can come to Me, unless it be given to him by the Father." Some of the disciples could not believe what Christ said, and they left Him, and Christ never called them back; but turning to the twelve Apostles, He said: "Will you also go away? Will you also abandon me, because I teach a doctrine that you do not understand?" And Simon Peter, the first Pope, answered Him: "Lord, to whom shall we go?" My God, says he, if we cannot take Thy word, whose word then shall we take? We have known; and we have believed that Thou art the Son of the living God, and, therefore, says Peter, we believe it, because Thou, the Son of the living God, hath said it. We believe it, says Peter, in the name of all the rest of the Apostles, whether we understand it or not. Thou oh! God, Thou infallible Truth and Wisdom, Thou hast said it, and we believe it. Well, is it not a reasonable thing to believe, my Protestant friends, what God has said? Did the Apostles believe as we do—did the primitive Christians believe as we do? They

did; they believed that it was the real body and blood of Christ. Where is your proof? The Bible is my proof. You will take nothing but the Bible, and so you must have the Bible. I will now read from St. Paul's Epistle to the Corinthians—First Epistle and tenth Chapter—where St. Paul exhorts the Christians to lead holy lives; and he gives them, as a motive, that they should lead holy lives, because they were permitted to receive the body and blood of Jesus Christ. 10th chap. 14th verse. "Wherefore, my dearly beloved, flee from the service of idols. I speak as to wise men. Judge you yourselves, what I say."

I leave it to your own judgment—you are wise men—you are intelligent men. Is it not fair? is it not reasonable, that you should fly from the service of idols, and from everything that is sinful, because, said he, "The cup of blessing, which we bless, is it not the Communion of the blood of Christ, and the bread which we break, is it not the Communion of the body of the Lord?" I read it, as it is in the Protestant Bible. You see, St. Paul takes it for granted that they all believed it, and that, therefore, they should lead pure and holy lives, because they were daily permitted to receive the body and the blood of Jesus Christ. And in the 11th Chapter of the same Epistle to the Corinthians, St. Paul says, after instructing them to receive worthily: "I have received from the Lord that which I also deliver unto you, that the Lord Jesus, the night, in which He was betrayed, took bread and giving thanks, broke and said: "Take ye and eat—this is my body,

which shall be delivered for you. Do this for a commemoration of Me. This cup, or chalice, is the new testament of My blood. This do ye, as often as you shall drink for a commemoration, or in memory of Me." "Oh!" says my Protestant friend, "that explains all." "Do this in remembrance of Me." Do what? "Take and eat," says Christ, "this is my body—take and drink, this is my blood, and do this in remembrance of me." Do what in remembrance of Me? Take and eat "This is my body, and drink "this is my blood." Here is the sophistry of our Protestant friends, in their explanation of the Bible. Christ did not say: Take this bread in remembrance of Me; take this wine in remembrance of Me. But He said: "Take and eat; this is My body" and "take and drink; this is My blood," and do this eating of My body, and this drinking of My blood, in remembrance of Me. He did not say, take a sup of wine, and a piece of bread, and remember Me; but He said: "Take and eat; this is My body, and take and drink: this is My blood." Remember me as often as you shall eat My flesh and drink My blood—remember My suffering and My death. This is precisely the explanation which St. Paul gives of the words of Jesus Christ; for, says St. Paul "As often as you shall eat this bread, and drink this chalice you shall show the death of the Lord until He cometh"—you shall remember the death of Christ, whenever you take your Holy Communion. "Wherefore, whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and the blood of the Lord;" shall

be guilty of the profanation of the body and blood of Jesus. But my Protestant friend how can I profane the body and blood of Jesus, when the body and blood of Jesus are not there at all. It must be there, or I cannot profane it. If you would give the Bible the proper construction, you would have to acknowledge it is the body and blood, but you deceive yourself in an incorrect construction. "But let a man prove himself, and so let him eat of the bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not respecting the body of the Lord." "I eat," says St. Paul, "my own damnation, for I eat and drink unworthily, because I do not respect the body and blood of Jesus there!"

Now let me call your attention once more to the words of the Institution of Jesus Christ, recorded in St. Matthew, 26th chap. and 26th verse: "And whilst they were at supper, Jesus took bread in His blessed and venerable hands, and He blessed and broke, and gave to his disciples, and said: 'Take and eat: this is my body.'" This was the night before He died on the cross; the night when, for the last time, He was to be with His Apostles in the flesh. Who shall attempt to say that Christ ever spoke anything else but the truth; who shall attempt to call into question the truth of the words of the Son of God: "Take and eat," says He—"this is my body; take and drink: this is my blood," Did He speak the truth at that time? Why, of course He did. Christ ever spoke the truth, for He is Truth itself. If then Christ spoke the truth, the Catholic doctrine is the true one. If you

say, it was not His body and blood, then, my dear friends, you give the lie to Jesus. And where is the man, who has the daring insolence and the daring blasphemy to accuse the Son of the Living God of a lie.

Will you my dear Protestant friends, give the lie to Jesus? Do you believe in Jesus Christ? "I do," you say. Do you believe what He says? "I do not," you say. Then if you do not believe in Jesus, you are not Christians. Do not be talking any more about Christ, and do not be talking any more about the Bible, for you do not believe in either. Throw overboard all Christianity, or become converts to the Catholic faith. You cannot believe in Jesus and the Bible and hold on to your Protestantism, and deny that Christ spoke the truth: He did speak the truth: He said it was His body, and it was His blood, and to say, it is not His body and blood is giving Him the lie.

Now this doctrine of the Catholic faith is as old as Christianity itself. It has been believed from the beginning of the Christian world, before Protestantism came into the world. You have only to read the works of St. Ambrose and St. John Chrysostom, and they are referred to by Protestants also, as men of great learning, of extraordinary sanctity and virtue. These men have written whole books, fifteen and sixteen hundred years ago, on the Real Presence of Jesus Christ in the Adorable Sacrament of the Eucharist, and I thank God that many of our Protestant friends believe in the Bible, and that many Protestants are giving up their heresy and their error, and are admitting now the doctrine of the Catholic Church, and even in Germany, and in spite of all the persecution against the

Catholic Church, under Bismarck, hundreds and hundreds of Lutherans, hundreds of learned men, of ability and wealth, are coming over to the Catholic Church—Protestant ministers among them. And in England, how many Protestant clergy, within the last thirty-five years, have been converted to our Holy Faith? Not less than two thousand five hundred. By what? By reading those books, that were written sixteen hundred years ago, in Latin and Greek, by our holy ancestors of the Faith, and which contain the Catholic doctrine precisely as it is to-day. "We have been led astray—we have been separated from our mother, the original Church; we have done wrong; we have gone into the way of eternal perdition, and we must go back," they say. Hundreds and thousands are coming back at the present day to the Catholic Church, in Germany, in England, and in the United States. Many men, who were once Protestant ministers, are now Catholic priests, and several of them are Catholic bishops, and even cardinals, because they were men of intelligence, men of learning and education; they were not carried away by blind prejudice; they did not follow the road of the vulgar crowd. "I hate Catholicity, anyhow," you say. The Jews hated Jesus Christ and that did not save them. And so you hate the Catholics anyhow, and that is not going to take you to heaven. Let me tell you that. When you are in eternity you will remember it, and then you will say, Ah! that I had taken the advice of that old man, but then it will be too late, for when you are once in that "lock-up" there is no getting out of it. Of course, there is no use of joking about these

things. It is a very serious matter, and you have a soul to save. Save that soul, and the only way to do so is by the true religion, and no religion established by man can do that. Therefore, I would recommend to all of you to pray fervently to God to draw you into the right path. Get the books which I have recommended—the three books which we call the set. Read them and study them, that you may be able to understand the doctrine of the Catholic religion. When I gave a mission at St. Joseph's, there was a young Virginian who went to his preacher and said to him: "You must answer the questions contained in this pamphlet of Father Damen, and if you do not do so to my satisfaction, I am going over to the Catholic religion, and he proposed the questions. "Well," said the preacher, "you must not be thinking about these things—do not be bothering your head about them." "Well," says the young man, "I am not going to damn my soul—I must know the truth, and I want you to prove to me the truth." "Well," says the preachers, "I cannot do that, and there is no man in the world that can do it." "Well, then," says he, "good-bye to you, I shall become a Catholic," and he became a Catholic, and every highly educated Catholic. Now, was he not a sensible young man? He wanted proof, and when he could not get it he went where he could get it. I say, then, get the pamphlet containing my lectures, and read it attentively, and take it to your preacher and ask him to refute it, and refute it to your satisfaction, and if he does not satisfy you, come to me and I will make you sure of the truth.

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over, I would prove that we must believe in mysteries—that is, in truths which we do not understand.

Now, in order that you may understand the better the arguments which I shall bring before you this evening, I shall first state the doctrine of our separated brethren—our Protestant friends—and that is a mighty hard job; for it is very hard to say what our Protestant friends do believe, and what they do not believe. They vary so much from each other, what one asserts as a Gospel truth, the other denies as a positive heresy; hence it is very hard to say what our Protestant friends believe. But I will give